1:Alkema & Bezemer--444 E-4, 5 (no date)1927 OB1 Indonesia OB1
Timor OF20
Flores OF9

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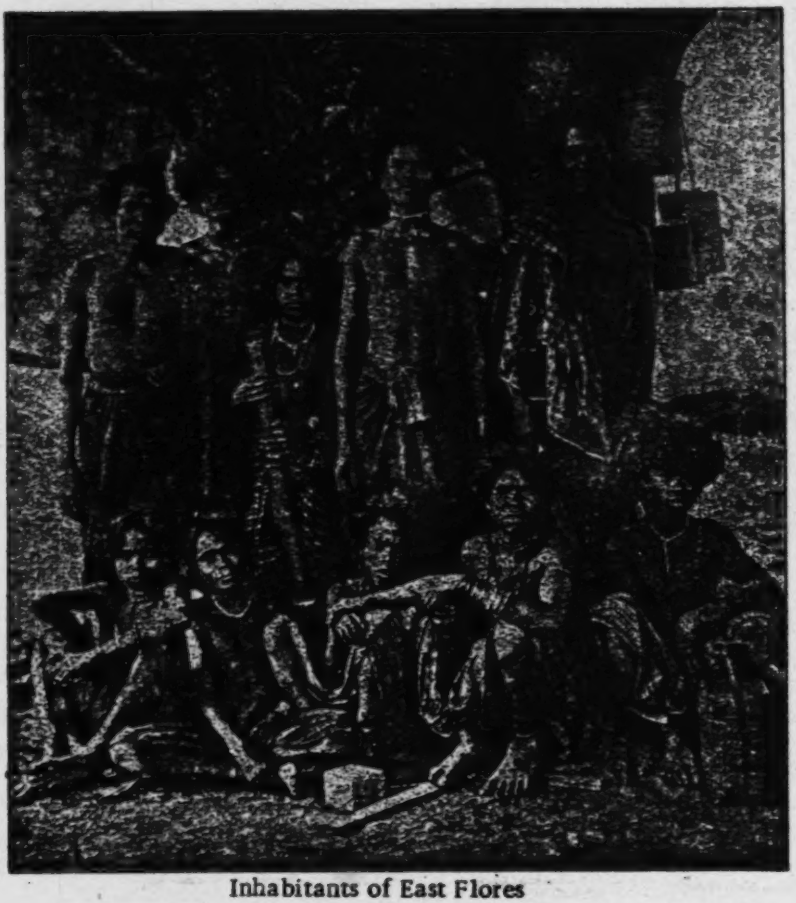

Inhabitants of East Flores
Photo. Kol. Instituut. Coll. Leroux.

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On Timor, for instance, the old-fashioned type of house is round, while the newer type is oval, and the houses of more prominent people and princes are square. [Illustration appears here.] According to Grijzen (1), the houses in North Tetoen (Beloe) in particular are oval in form.

1. Mededeelingen omtrent Béloe of Midden-Timor [Information concerning Béloe or Central Timor], 1904, p. 44.

Aru OH5
Bali OF7
Javanese OE5
Atjehnese OD4
Minang Kabau OD10
Batak OD5
Borneo OC1
Sumba OF17
Flores OF9
Babar OF6

[567 cont.] this, especially in the archipelago, and that it also exists in the native languages. One speaks of yellow and red copper, but one should speak of brass, that is, an alloy of copper and zinc, and copper. Copper is mixed with zinc only because the pure metal is too soft to be durable and is very difficult to cast (2).

2. Loebèr, op. cit., p. 45.

The oldest use of brass in the archipelago was probably in arm and ankle rings, both in spiral form and in the curved ring form with the ends slanting down. The Batak, Dajak, and Sumba women, as well as women from Flores and the Babar and Aru Islands, adorn themselves with them. They are also found on Bali, although they are gradually disappearing because of the importation of cheap and more expensive jewelry from Europe.

It is said that prominent women in the interior wear 12 to 15 brass rings, which weigh several kilograms (3).

3. Loebèr, op. cit., p. 7.

The brass foundries of Java and Sumatra (Padang Highlands, Atjeh, and the Batak lands) are the best known. On Java, kettles, basins, cuspidors, trays, dishes, betel boxes, and clasps are cast.

[568] There is very little modeling; it is limited to the casting of fruit models or an occasional bird form for wajang lamps. Actual artistry is expressed almost exclusively in the chasing on the cast and polished work. The handsomer the surface on which the chasing is done, the finer are the figures on it. In this connection, the work done to order in recent years is greatly inferior to the former art. [Illustration appears here.] The cast work itself is also very inferior in comparison with that of the old Hindu days.

771 I see many old pagan men and women here, unlike in Leloba. They wear necklaces, earbells, and ikat sarongs. I saw one old man getting gin with bamboos. Many women here go about bare breasted.

304 Most people have their teeth filed. They are flattened.

621 The kepala kampong, who has sore eyes, say that Leloba and Wailolong were combined in the negri lama. There is still much intermarriage and a very close relationship between these two. Later, when I got to work with the guru and he saw that I needed to get every name, etc., he was scared and said that it is easy if he has to do this in his kampong but hard in Wailolong. Thus there is a big gulf between even nearby kampongs. This question took us until 7:30 to talk over and we are still in trouble.

124 I knew this morning that I should not take a man who is not a member of my kampong, but he is so good in other ways that I yielded to the priest. It is clear that the main rule in this kind of research is: never take an assistant who does not live in the kampong. If you do he will not be received easily and he does not know the local gossip and intimate personal matters which would prove helpful. Also, I can't sit in his house in the kampong, and this is important for impressions. I may be able to work out a compromise at greater cost by using the Leloba guru but another assistant in Wailolong. This is a mess and from now on I follow my instinct on choosing an assistant. We finally left after dark.

797 At noon today I went to the mission headquarters to get gas. It alone has any, because V. and W. has no trucks here. I can see that the mission has everything. It is really the administration here. The pasanggrahan boy said that the Catholics here do not use the name "Christ" because this is taken to mean Protestant. In-

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000 trols this atomism.

124 The next day we went to the kampong, stopping
212 at Mudakaputu, and Watuwiti, and other places on
115 the way. These all seemed less good than Wailolong. For example, Riangkamiē had only two suku; others had none or only one korke, etc. At Leloba, the guru had another guru with him, and said that we must use him as he was not so good at writing. Then I asked about whether or not it might not be a good idea to use an assistant who lives in Wailolong, but they said nobody there can write well because most of them have attended only three grades of schooling. Then we went to the district chief, the kakang, who was formerly in Boschwesen, and who is a man with good authority. He said he would order the Wailolong folk to help and would put at my disposal a lad from Wailolong. Also, he said he would order them to let us use one of the rumah pemuda, or boys' houses, in Wailolong. We talked at length about the situation and it seems that there are really no people in Wailolong who are able to write well.

773 We talked about the way the old stories are
178 dying out and the young people won't listen any
872 more. The guru Roy and a few old men only are the ones who know very much. The guru is the best, and he knows all of the ancestors back for nineteen generations. He also complained about how the schools do not have books about Indonesia and the local affairs, but rather about Europe, which the children cannot understand.

632 We had taken in the jeep a lot of kepala suku
622 and kepala kampong of Wailolong to the kakang
693 where they were to have a case hearing. It is
614 evidently a case concerned with marriage. The kepala suku are clearly old style fellows. Several
● [30] of the old men had long hair and necklaces and one had a tattoo on his chest. The kakang gave a
614 speech ordering them to help us. Then we went to

000 of this but got nowhere. I can see that marriage is never reciprocal anyway.

582 583 237 614 621 The next day I questioned the guru about this, and after a long talk about kinship, which revealed that the mother's brother's daughter type of marriage is a regular type of thing, he came out with the classic statement that usually the tusks come back to the original payer in three moves. Thus, ideally this is a three-class, mother's brother's daughter, rotating system. However, the route of the tusks may be longer, involving up to twenty moves before they return to the original giver. But they try to make the circle as fast as possible, doing it in three moves if they can. Naturally, this is not always possible. We examined some cases of possible long routes, and he said it might be true that it would take up to twenty moves before the tusks returned. They try never to let the tusks go outside the kampong, and this may be why probably there is not much extrakampong marriage. But even if they did, they could close the circle by careful planning. He said, just as Wouden[1] might, that the mother's brother's daughter marriage and the bride price and the sib system are all part of a complete system. We will have more of this later.

114 Today, Friday, December 23, we started in on the Vatter[2] book which the mission lent to me. It is amazingly correct.

Among the corrections, etc., are the following: [304] tattooing against illness is not done in Leloba; [775] a tattoo mark is needed to be recognized on entering the deadland; feather decorations are [301] used only festively; the special woman's horse- [302] tail coiffure is not used here any longer; cotton [755] is not placed in the ears for illness (55)[2]; one [614] of the sibs from Sina Djawa is Lewonuhah; the [784] term suku wung is used here (74)[2] wung having the sense of taboo.

[1] [See pp. 19-21, 85-88 of van Wouden as cited in bibliography, cat. 113 --Analyst]

[2] [See bibliography, cat. 113 --Analyst]

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614 happened is that as the va'u became larger and
582 spread out, even over the whole gelarang,
178 exogamy became more difficult, and also the relationships linking the individuals in this area became more and more distant. Thus they gradually began to disregard clan exogamy. Indeed, since the whole gelarang Weol is nearly all one clan, I can see the point.

582 One must marry a mother's brother's daughter
797 (see later). But it is taboo to marry a father's
177 sister's daughter or parallel cousins. The as-
[124] sistant uses standard anthropological symbols, showing the effect of having worked with van Bekkum.^1 The priests try to discourage mother's brother's daughter marriages, but they always give dispensation. Thus they are less harsh in this matter than they are in Larantuka. I get the idea that the priests here are less firm regarding the old adat in general than in Larantuka. This is probably because it is a relatively new field, and the Catholics go slowly and gradually in destroying what is old. The dodge they use here is special dispensation. This is weird stuff in regard to acculturation.

583 The bride price is paid in buffaloes and
231 horses only, except for money. The return gift,
301 which is not nearly so large as the bride price, is in ornaments, and is given by the girl's
842 family to the boy's. The people want children
611 of both sexes, as they want the price for the
583 girls, and the boys to carry on the line. If
591 the family consists of girls only, the people
614 say that the parents have no children. There is no real ambil anak here. A man lives with his wife's family until the bride price is paid. This may take ten years or he may never pay the bride price, but the children belong to his va'u. Thus there is matrilocal residence although descent is patrilineal.

872 A school was started in Tjantjar only two and
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^1 [Paster at Ruteng; see also bibliography, cat. 113 - Analyst]

582 firm in stating that one had to marry within the
565 same class, of which there are three: nobles, commoners, and slaves. The last are called ata hoō, but I forget the terms for the others.
[587] They say that a lower man may never marry up,
[567] but that a higher man may marry down for a second wife. They are more open here about slavery than I have found elsewhere.

142 The people are quite handsome and many of
144 them are of the proto-Malay type. There are relatively few real Papuan or Melanesian types here. Here in West Flores the proto-Malay element predominates, and the East Flores Negroid types are rare. I also see frequently Mongoloid traits, especially the eyefolds and high malars. There is also a great difference in the color of the skin, many people being quite light-skinned
[515] here. The people are quite dirty, but are not
[197] so dirty as the Nageh of Soa. The people here say they cannot understand Nageh and hence not the Soa folk.

291 The clothes of the local people are shabby and dirty. Teeth filing and betel chewing are
304 universal here. Both sexes pierce their ears.
[276] However, the men seldom, if ever, wear ornaments
[301] in their ears today. Only the holes are noted. We saw some tattooing on arms. (I note that in Roworeke almost every woman and perhaps most men have their names or initials as well as figures tattooed on their forearms. This name
[177] tattoo is quite general.) (Perhaps this is the secondary acculturation of tattooing, "literacy tattoo.")

764 The burials here, I think, and certainly in
565 Soa, are outside of the kampong for commoners, but inside for the mosa laki, the big men. I note crosses on the mounds for Christians.

632 The districts here are called kepala mere-schappen. They are like the kakang and kapitan. This one is evidently Naru.

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614 ration began. At the head of the group sat the
241 kelake of the Leworita ama doing the rite. On
796 one side sat two old men, one from Leworita and
231 the other from Hurint, who prayed. They were merely the oldest and cleverest ones there.
• [301] They were real pagans, with bobbed hair, red necklaces of beads, and silver earrings. One had a tattoo (relatively young fellow). One
[769] prayed steadily, giving generations of Leworita and calling all these ancestors in turn, and at each generation the other chimed in with a chant. The rhythm was fine. On the other side sat the three; the man from Lewodoreng Waru'ing holding the head of the pig (as this ama has the Kottang function in this suku); the man from Engamaking holding the feet (as this ama has the Kelen function in this suku); and the man from Hurint, who cut, as usual.

178 To the side from these sat two old women
562 who were the tuno wudjo, one from Leworita and
796 one from Lewodoreng (they needed two because
887 the former was giving the rite, but it was on
241 the latter's ground). In the old days it was
614 always a young girl virgin who acted as tuno wudjo, but there are no more in these groups who are still pagan, so they have to use old women. I can see the same thing on the schedule: in Wailolong there are some tuno wudjo who are very young (e.g., three or four years old) as they are not yet Christians, but others are very old pagan women. Thus, the pagans are making the best of it, but what can they do when the old women are dead? The answer is found in Leloba, where they no longer are able to have rites. They have given up the suku and ama rites, but still have the kampong agricultural ceremonies. First, however, a mass is held in
[769] the chapel, and then they say prayers, but are allowed to recite the names of the ancestors. They no longer use the tuno wudjo, however.

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243 he came back, he at once made a sawah, and the
177 others saw that it was good. Now, everyone
788 plants at least one sawah. Formerly there were no sawah. This is an excellent case of acculturation via the hadj.

412 Formerly the people here did not use hoes
177 or shovels. These came in at the time of the Dutch entry. Before that they had an iron tipped digging stick only. There are no carts.
493 They thought about my proposal for a group to buy one as an investment for hiring. Perhaps there is too little money even to pay for a bicycle here.

352 There are no tables, chairs, or lamps, ex-
354 cept in rare houses like the kapitan's. The
178 only new thing is the kerosene wick, not the lamp. It is called pelita.

342 The house type has changed here from a
178 larger to a smaller structure, and many of the old style roofs are still to be seen.

291 Women now use bought cloth to make thin
178 kebaya. Formerly they made blouses of home-spun, but these are all gone. Men and women still wear homespun sarongs. Men wear this alone and are usually bare above the waist. If a man wears a selendang, he is a big man. If he wears a shirt, this is really very slick attire. There were no shoes here at all before, and few now.

301 Men and women wore earrings before, the men
753 ones of gold (look like silver) which the pagans still wear, and the women ones of a different
[304] style. The assistant's ears are pierced, but this is no longer done to the boys, only to the girls. Beads are worn by men and women on festive occasions. These are great ceremonial objects and are worn by the people who are proud of them. If one is not entitled to them, he will become sick if he wears a string of beads.

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000 438 283 be, the assistant says. Some cotton fluff is sold in the pasar. Thread, however, is not usually bought any more. It is rare and expensive. Thus the wheels and even the hand spindles are busy everywhere.

443 In addition to the market places mentioned before, there is another market in the cycle here. It occurs on the seventh day left out in the arrangement described before (or rather, on the sixth, as there is no market on Sunday), and this is on Thursday, I think. It is at Magekoba, on the way back from Wolowaru, and in the hills above kilometer 33.

[178] The whole market business is new, starting during the last war only. Formerly they did not have a single pasar.

436 177 [301] Before the Dutch came there was no money except the Portuguese dinar, which was in gold of various denominations. The assistant has heard of most of these only, as all of them have long since been melted down for ornaments. He remembers that the one like a silver rupiah was worth about fl. 12.50, and the ringgit sized one was worth fl. 25.00. There were also bigger coins and others which were smaller. There were also lead Portuguese coins, with holes in them like a gobang [a two and a half sen piece]. These too have disappeared because they were melted down to mix with gold to make an alloy.

436 727 [301] I note that these people stare and stare at my watch and watch band, and probably this is one thing (gold) which they might steal, as it is irresistible. I note that the women still have gold decorations. Thus the assistant's wife has a pretty good bracelet. There were big troubles when the NICA came in and the people had only Japanese money. Thousands of rupiah were lost in those times. There are just about no more silver coins here. Occa-

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241 178 [493] plow came in only five years ago. Still, there are no wheeled vehicles. They cannot make them.

291 178 Fifty years ago men dressed only in loincloths. Only the rich had pants or sarongs. They also had shoulder cloths. There has been no change in the dress for women. They used the same kilt down to just below the knees as they use today. Now, however, more women dress in sarongs and kebaya. Pants, shirts, kebaya and sarongs are carefully kept for special events. They are really one's "best," and they are not plentiful. Nevertheless, nearly everyone owns something of this sort.

There is probably not a single pair of shoes in the two kampongs.

[287] Formerly, a long time ago, they used tapa. And in the Japanese time the people made tapa again. They also made wooden hats. The tapa making was pre-Dutch.

[301] [304] In remoter areas a few loincloths are still seen. So are earrings, rings, and bracelets (no leglets). Men never puncture the ear lobe.

302 301 292 The style of cutting the hair short for men came in only twenty years ago. Formerly the men were great for beads. Now they are of little importance. The festive ceremonial clothes I saw in Ruteng on the dancers are pusaka. They are mostly men's pusaka. The horns are made of buffalo hide.

304 178 Tattooing (tikam) is brand new. It came in only ten to fifteen years ago and is now going out. It was done by men who learned how, that's all. However, it is just about gone, and there were not very many people who had tattoos at any time.

304 178 562 881 Women always puncture their ear lobes. Both sexes file their teeth, and this must be done before marriage. Some young people (for example, the assistant) do not do this, but they